

What actually happened during the next few years no tongue can tell. We read that thirty-six thousand families left Bohemia and Moravia rather than endure the persecutions inflicted on all Protestants.

There were several distinct features of this anti-reformation, besides the general oppression of the people. First came the seizure of the church buildings; then Protestant clergymen were everywhere driven from their parishes; Protestant literature was, as far as possible, destroyed, the Kralitz Bible being particularly sought out; a wholesale confiscation of property took place; the currency was intentionally depreciated, so that multitudes were reduced to poverty; commissions were sent through the country to bring the people into the Roman Catholic Church; all those who refused to become Catholics were banished.

The members of the *Unitas Fratrum* suffered with the rest. Their priests tried bravely to remain in the country to comfort their people, Charles von Zerotin and others used all their power and influence to protect the Brethren, but it was in vain, and in 1627 Zerotin and those he had sheltered went into exile,—a type of thousands of the best and bravest of the Brethren.

Driven from Bohemia and Moravia, the Brethren held together as far as possible, and went to countries where they hoped to reestablish their Church,—to Poland, Hungary, Transylvania, Prussia and Silesia. Of these settlements the more important were in Poland, to which country many of the Brethren had gone in earlier persecutions. The Polish branch of the Unity had also suffered severely from the Jesuits, but in spite of opposition Lissa now became the center of the Unity's work. There the printing press was again set in motion, there Synods met, and from there the bishops and their assistants did what they could to relieve the necessities of the exiles, many of whom were in deepest poverty.

The most prominent figure during these years was John Amos Comenius. His story is very interesting, but can be given here only in outline. Born in 1592 in Moravia, he received a good education, and began his career as Rector of the school at Prerau. He was pastor at Fulneck in 1620, when the town was sacked, and his library was burned on the public square. With a company of friends he went into exile in 1628, pausing on the frontier mountain-top to look back to the homeland, and offer an impassioned prayer that God would preserve therein "a seed of righteousness." In 1632, he was consecrated a bishop of the *Unitas Fratrum*. His life-work had two distinct aspects. As a member of the *Unitas Fratrum* he gave to it